233

South Indian Adult Education

(*Official organ: The South Indian Adult Education Association*)

Single copy As. 8 Annual Subscription Rs. 2

VOL. 1. OCTOBER 1939 No. 2.

-5 JAN 1940
MADRAS

AN ANNOUNCEMENT

It is our profound pleasure to inform that The 2nd South Indian Adult Education Conference will be held under the auspices of the South Indian Adult Education Association at Madura, early in the new year 1940. So, it is earnestly requested to all interested individuals and institutions to become members at large and communicate their ideas and plans to workout the programme of the Conference in an increasing measure.

Dr. George S. Arundale, has kindly consented as the patron of the Conference.

For full particulars apply to the undersinged or Sri G. Venkatachalapathy, Vice President, Dt. Board, Madura.

T. J R. GOPAL,
Secretary.

EDITED AND PUBLISHED EVERY QUARTERLY BY

T. J. R. GOPAL,

Secretary, The South Indian Adult Education Association.

MADRAS.

The South Indian Adult Education Association.

CONSTITUTION.

Name: The Association shall be called; The South Indian Adult Education Association.

Association office: The Office shall be situated in the city of Madras.

Jurisdiction: The area of operations shall include the Province of Madras and the adjoining states of Hyderabad Mysore, Banganapalle, Pudukotiah, Travancore and Cochin.

Objects: The objects of the Association shall be;

(i) Removal of illiteracy in the whole population, men, women and children.

(ii) The establishment of libraries and reading rooms for the spread of Adult culture.

(iii) Establishment of evening classes, summer schools, reading circles and all such other institutions as are designed to spread Adult Culture.

(iv) Training of workers for all purposes aforesaid, holding Examinations and awarding certificates etc

(v) Printing and publication of books and journals for such purposes.

(vi) Affiliation of, or, co operation with such other agencies as carry on the objects above set forth.

Membership: All such adults as pay an annual subscription of Re. 1, shall be entitled to be enrolled as members subject to the condition that none to whom a two thirds majority in the working Committee object shall be so enrolled.

PREFACE:

Since the issue of the First Bulletin of the Association, there has been increasing support to the Adult Education movement from several sides. Reports from other provinces and states have given a new stimulus to the people of this province. District Boards and municipal councils are taking up the consideration of the problem one by one. A five-year plan is being engineered by the Salem municipality. A Tinnevelly District Adult Education Committee has been formed in the presence of Hon'ble Mr. C. J. Varkey, Minister for Education and a summary of his speech appears elsewhere. Similar committees have been already formed in the districts of Madras, Andhra Desa, Madura, Calicut, Coimbatore, Salem, Vellupuram, Tanjore, etc. The minister himself has been nominated as a member of the All-India Adult Education Central Committee.

A paper by Mr. S. G. Daniel, the well-known exponent of the simplified learning is published in this bulletin. A training centre for Adult Education teachers will be organised at Tanjore in the near future and it is hoped local bodies will take advantage of the facilities offered to have their prospective teachers trained there. A questionaire - "Discovering your Village"-issued by the Mangalagiri Rural Demonstration Centre (near Tuticorin) to Rural Workers is published in this bulletin as it will be of help to Adult Educationists also.

May I appeal to all those who have come forward to help this movement, to communicate their activities and suggestions if any, to the Secretary, and I take this opportunity of appealing to our patrons and well-wishers to render financial support also to this Association. In the absence of Government grants, private philanthropy is the only help on which the movement can thrive and India expects every one of her sons and daughters to be up and doing.

S. I. A. E. Asson, Mylapore, Madras.

J. L. P. Roche Victoria
President.

A Quick and Rational Method of Teaching Tamil Reading

(BY MR. S. G. DANIEL, TANJORE)

The method given below is mainly the result of my educational experiments in Tanjore, for the speedy removal of illiteracy from the country.

These experiments have revealed to me certain facts, by overlooking which I am led to think, we commit serious blunders in regard to the methods we adopt for teaching not only children but also illiterate adults.

In the first place, we should remember that there are two different types of people in the country. The first are those who want to give up their hereditary occupation and enter into other walks of life, while the second are those who want to stick to village life and village occupation. The former who are about 9% of the population are ever ready to send their children to school regularly for any number of years till they complete the prescribed course required for their object, while the latter who form more than 90% of the population are indifferent to education, simply because they fully believe that the present system of education will be detrimental to rural interest as it is intended only for preparing young men and women for jobs in public offices or institutions. The former whether adults or children can learn by any method as they have an interest to learn and pass

examinations. But in the case of the latter, the method should be such as to remove from their minds, at the very outset, their false notion about education and create in them a desire for learning and a thirst for knowledge.

The second point to be remembered is that although every one is anxious to become literate, the bulk of the masses, owing to poverty and various other causes, cannot afford to send their children to school regularly and continuously for five years, the period prescribed by the department for attaining permanent literacy, Any one who has a bit of village experience will testify to the fact that parents in rural areas find it difficult to send their children to school regularly even for two years, while adults cannot attend school regularly for more than a few weeks in the year. This fact forces us to the conclusion that we have to find out and introduce a more rational and a much quicker method of teaching so as to enable every adult to become literate within a few weeks and every child to become permanently literate within two years.

The third and the most important point to be remembered is that the present system of education is condemned by many that it is mostly bookish and as such it does not afford sufficient scope for developing the faculties of observation, reasoning and thinking, with reference to the pupils' life activities and as a result of which no further progress is evinced, but on the contrary a good number of the literates relapse into illiteracy after a few years. If our aim is to raise the level of the people in their mental, moral, social and economic conditions, then the foundation for using their brain for such development should be laid in the beginners' class

and the method of teaching should be so adopted as to make the pupils observe and think and develop every one of their faculties in the right direction. A cleverly devised system of mnemonics may enable an adult to learn to read quickly but, it will be conceded that if quickness in learning is coupled with stimulating the interest and thinking powers of the learner, acquisition of reading becomes no mere feat of memory but a scientific art.

The last point to be remembered is that the unemployment question relates only to a section of the educated class. The masses have ample scope for various kinds of work for earning their livelihood, but they lack the required intelligence to develop and improve any of the numerous rural industries and make it a profitable concern. Our main object should therefore, be to awaken their intelligence and improve their general knowledge by adopting a practical method of teaching which will be closely related to their life, so that they may stand on their own legs and improve their trade and occupation.

I have found from experiments that every one of the mechanical telling methods now in vogue—whether it is the alphabet or letter-method, or word—method, or sentence method—has not been successful either in removing from the people the false notion that education is intended for jobs other than rural occupation, or in convincing them that permanent literacy can be acquired easily within a short time without detriment to their work, or in proving practically that education is for improving their culture, trade and occupation and for raising their status in life and not for abandoning their usual occupation and reducing them to a state poverty.

Keeping the above facts prominently in view, I am glad to be able to state that I have devised and worked out sucessfully the *Life centred eliciting word method* for the Tamil language. After the introduction of the method in the elementary schools under my control, it has become possible to give halfyearly promotions in the lower standards and finish the 4 years' course within two years.

The method of imparting knowledge through a craft, although a far better one than the book-centred method it cannot advantageously be used for all classes of pupils in as much as particular students of particular communities are interested in particular industries only; nor can it be used freely to teach all subjects in a natural and easy manner. The Life-centred method, on the other hand is suited to all students and for all subjects.

A careful and critical study of the working of village-schools will convince every one that what is wanted is a method which recognises and takes into account the condition of our villages, the mentality of the masses and the innate genius of the pupils which aims at the harmonious development of all-their innate faculties with reference to their rural life activities. The question is how far this will be possible in teaching the letters of the alphabet, a set of unknown symbols. The answer is that this can be done only by one way and that is by adopting the life-centred eliciting process. Aud eliciting is possible only if we adopt the word method for the simple reason that when questions are put, children and illiterate adults invariably give their answers in words, and not in complete sentences. It is more natural and much easier for them to answer in words than in sentences. Taking this

innate aptitude as the basis and the well known educational maxims—"from the known to the unknown," from the simple to the complex etc,—as the procedure, the elements of the Tamil alphabet have been carefully worked out and psychologically arranged and systematized in my Tamil first book and fully explained in my "Hints to Teachers". This has been possible, on account of the scientific and phonetic nature of the Tamil script.

Although there are 247 letters in the Tamil alphabet yet when analysed we find that it has only 40 symbols viz., 30 Primary Letters and 10 Symbols for combinations. The 12 vowels and the 18 consonants alone are primary letters. Until these are mastered by the pupils it is inadvisable to introduce the secondary symbols of vowels, as it will lead not only to confusion and mental strain but will also retard the progress of reading. If the secondary forms of vowels are taught after the 30 primary letters, the pupils will learn the art of reading very quickly in a natural and easy way. My "Tamil Alphabet Teacher," an apparatus consisting of an aluminium frame and sets of cards which slide into it will be found very helpful in teaching vowel-consonants in an interesting and rational manner.

The method should be life-centric and not book-centric, eliciting and not telling. All the sounds and letters of the alphabet can be easily elicited from the pupils by means of familiar words, the words themselves being first elicited from them by means of conversation with reference to their life-activities, familiar objects and interesting local topics. This eliciting method is possible in the teaching of Tamil reading mainly on account of the phonetic nature of its

alphabet. Full instruction as to how the life-centred eliciting method should be used by the teachers is given for each lesson in "My Hints to Teachers" which can be had at the C. L. S. Madras.

The Tamil language affords also the greatest facility for the adoption of the *syllabic method* from the very beginning owing to the fact that its script is phonetic and its consonants have a distinctive mark to tell the reader that they cannot be pronounced independently but should always be taken with the preceding vowel or vowel consonant. Just as in arithmetic cypher has no value unless it is preceded by a number, so also in Tamil any letter which has a cypher or circle over it has no value unless it is preceded by a vowel or a vowel-consonant. If the consonant is taught as an independent letter as (இ) க், (இ) ங் etc., it retards considerably the progress of reading. There should be no (எழுத்துக்கூட்டல்) adding letter by letter, but only (அசை பிரித்து அசைகூட்டல்) reading syllable by syllable.

Writing should be taught along with reading by means of kindergarten occupations such as stick-laying, seed laying, writing with fingers on sand etc, in the case of children, or with lead pencil on paper in the case of adults. When the pupil looks at a letter or a word and begins to write it there develop contemporaneously three sensations—the visual sensation, the tactile sensation and the muscular sensation. In this way the image of the graphic sign is fixed in a much shorter space of time than when it is acquired only through the visual image. The sentence method by overlooking this important principle, prolongs unnecessarily the period required for primary reading and writing.

The life-centred method has been further developed and systematized for visual instruction with a view to solve the problem of illiteracy most effectively and speedily. We have made a set of lantern slides for a complete course, for teaching Tamil reading. These special slides serve three purposes: (1) They make the reading lessons interesting and impressive, (2) they serve as revision of the language lesson studied in the class and (3) they serve the purpose of improving and enriching the general knowledge of the pupils.

I have prepared also special charts to teach Tamil reading and writing to adults within a few weeks. My "First lessons in Tamil reading for illiterate adults" will enable any illiterate person to learn to read and write fairly well within two months by devoting about an hour a day to study, without detriment to his work.

My educational experiments have convinced me most forcibly that unless the teaching of reading and writing is preceded by and combined with the teaching of general knowledge and mental arithmetic connected with the life of the pupil, the teacher will fail to create in the minds of the pupils and their parents a thirst for knowledge and a desire for learning and when the pupils and parents have no interest in what is taught in the school the inevitable result is the evils of stagnation and wastage which we all deplore. The well known Tamil phrases அறிகுறி (first knowledge and then symbol) எண்ணெழுத்து (first arithmetic and then literature) (எழுதப்படிக்க) first to write and then to read seem to suggest to us the relative importance of the different subjects to be taught and the methods to be followed. The teaching of

general knowledge including local arithmetic must precede the teaching of reading and writing or in other words, the latter should follow the former as a necessary and natural consequence. Any attempt to teach mechanical reading and writing without reference to the life activities of the people is bound to end in failure.

I may state that I have practically proved in my experimental schools that the literacy qualification required for franchise can be easily acquired by our people in about two months and that the course prescribed for the first four standards in elementary schools can be finished within two years, without mental strain to the pupils and without detriment to their work.

My experiments have further shown me that the period required for converting an illiterate adult into a literate person varies from two weeks to two months according to the intelligence and interest of the student.

In conclusion, I may state that if the system of half-yearly promotions is introduced in the lower standards of elementary schools, as it has been successfully done in my experimental schools in the Tanjore District, and if suitable arrangements are made for running night schools for men and after-noon classes for women and if the students of our Colleges and High schools are induced to do a little bit of social sevice in this direction, during their summer vacation, there is every reason to hope that illiteracy can be easily wiped out from the Tamil Nad within a few years. But to carry out successfully the above suggestions, it is very necessary that the "*life centered eliciting method of teaching*" should be

ntroduced in the place of the "Book centred lelling method" now in vogue.

I shall be glad to render all possible help to those who want to study the method and give a fair trial to it. Any intelligent teacher can easily learn the method in about a week by observing the actual teaching in the Gorikulam school at Tanjore city and by carefully studying my "Hints to Teachers" in Tamil, published by the Christian Literature Society, Madras. In the case of students and others who have no teaching experience, it may take about a fortnight for them to learn the method.

"Discovering Your Village"

Dewan Bahadur S. E. Ranganathan, Vice-chancellor of the Madras University in his welcome address at the South Indian Adult Education Conference, said that the University of Madras has issued an appeal to all schools and colleges to form Social Service League of Teachers and students for the purpose of liquidating Adult Illiteracy in their immediate neighbourhood and Dr. C. R. Reddy, Vice-Chancellor of the Andhra University has also explained his experiences and schemes for training students in active social service. These have been before the authorities of the Schools and Colleges for more than a half year. Nothing has been done so far, although the long summer vacation has come and gone.

It is due neither the unwillingness of the students nor that of the authorities that no interest has been evinced but to the lack of proper iniative and well planned programme to enable the students to carry on such practical work. In actual practice, the Mangalagiri Rural Reconstruction centre (near Tuticorin)

under the principalship of Sri. J. L. P. Roche-Victoria, M.L.A., the local Municipal Chairman, has issued a questionairre to meet the needs of a village, which would enable every one to study the practical problem in advancing the work.

To give more impetus and encoragement, The South Indian Adult Education Association is arranging a prize competition to those who can give clear cutanswers and scheme with practical knowledge. They are requested to communicate either in English or in their mother tongue, to the Secretary, The South Indian Adult Education Association, Madras.

1. PEOPLE OF THE VILLAGE.

1. What is the total population?
   The number of men?
   The number of Women?
   The number of children?
   The number of girls under 14?
   The number of boys under 14?
   The number of girls under 10?
   The number of boys under 10?

2. What are the different communities in the Village?
   The number of Hindus?
   The number of Mahommadans?
   The number of Christians?
   The number of Harijans?
   Others?

1. Make a disgram to show the difference in number. Your teacher will show you how to do it.

2. Make a diagram to show the difference in number.

3. What are the different castes represented in the village? The number in each? What are the different languages spoken?

2. PHYSICAL CONDITIONS.

1. How many houses are there in the village? What are they made of? How many pukka houses are there in the village? Take any 12 houses and find the average number of rooms in a house? Find also the average number of windows. Find also the average number of people who live in a house. Find the average number of animals that also live in a house.
2. How many houses have gardens?
3. What is the general condition of the village? Are the streets clean? Are they narrow?

3. SOCIAL CONDITIONS.

1. Is there much debt in the village? Take two or three families and find out how much they are in debt. Compare this with their income. What are the causes of debt in the village?
2. Are there any co-operative societies in the village? Is there a co operative bank?

3. Write down examples of each.

1. Draw a plan of an ordinary house.

2. Draw a map of the village. Make your map a big one.

3. Is there much litigation?
How many court cases were there in the village during the past year?
What are some of the common causes of litigation?
Is arbitration used at all in the village?

4. What is the general attitude towards Harijans?
Are they admitted to the schools?
Do they have any special difficulties in school?
Do they have any special difficulties over water?
Are there any other difficulties that they have?
What social intercourse is there between the castes?

5. What amusements are there in the village?
Are any games played regularly?
Is there a reading club or a village library?
Are there Boy Scouts or Girl Guides?
Are dramas ever performed?
What is done at festival times?
Do the educated people of the village read much?

6. How are women and girls treated?
Do they observe purdah?
If they do, what is the reason?
What do the women do in their spare time?
Do they wear much jewelry?
Do any of them learn to read?

7. At what age do boys usually get married?
At what age do girls usually get married?
(Take a number of cases and get an average.)
Have there been any prosecutions under the Sarda Act?

4. ECONOMIC CONDITIONS.

1. What different kinds of work do the people of the village do?
   Make a list of the different kinds of work.
   Do some people do more than one kind of work?
   If so, what kinds of work?
   What cottage industries are found in the village?
   How many are employed in agriculture?
   How many work their own land?
   How many rent land?
   How many work as day labourers?
   What is the average size of a farm?
   How many people does it take to work such a farm?
   What are the average wages of a man, a woman and a child?
   Is any attempt at consolidation being made?
   What kind of land, is it round the village?
   What kind of crops are grown?

2. Is much money spent on gambling?
   Is much money spent on drink or opium?
   Is much spent on extravagances such as weddings and jewelries?
   Try to get definite amounts from two or three families.

3. What things do the villagers get from outside?
   What things do the villagers sell outside?
   What are their markets?
   Do they have difficulty in finding markets?

1. Draw a plan of the plots of land round the village. Number with the same number all the plots that belong to one person or family. Make a collection of the different kinds of crops.

Await :

ADULT EDUCATION TAMIL CHART IN 2 PARTS

(Pictorial Method)

SAINT APPAR

His Life and Teachings

BY

M. S. PURNALINGAM PILLAI, B.A., L.T.,

Emeritus Professor of English, Bishop Heber College, Trichinopoly,

author of

'Tamil India', 'History of Tamil Literature', 'Critical Studies in Kural', 'St. Manic-ka-vasakar' His Life and Teachings, etc.

Crown octavo 96 pages :

Wrapper Bound Price As 12. **Calico Bound Price Re. 1**

THE METAPHYSICS

of the

Saiva Siddhanta System

by

K. SUBRAMANIA PILLAI, M.A., M.L.,

Advocate, Tagore Professor of Law, Calcutta.

Price per Copy Annas 8.

TEN TAMIL ETHICS

(நீதி நூல்கள் பத்து)

With English Translation by

Late T. B. KRISHNASWAMI, M.A., B.L.,

Principal, Ceded Districts College, Anantapur.

CONTENTS

Athichudi—Auvvaiyar
Konrai-Venthan—Auvvaiyar
Ulaga Neethi—Ulaganatha Vallal
Vetri-Verkai or Narunthogai—Athiveerarama Pandiar
Muthurai—Auvvaiyar
Nalvazhi—Auvvaiyar
Nanneri—Sivapprakasar
Neethi-Neri-Vilakkam—Kumaraguruparar
Neethi Venba
Aranericharam—Munaipadiyar

Calico Bound—Price per copy Rs. 1-8. **Prize Edition Rexine Bound gilt-Rs. 3**

The South India Saiva Siddhanta Works, Publishing Society, Tinnevelly, Ltd.,

[Stockists of all Tamil Publications]

6, Coral Merchant Street, Madras.

Head office:—EAST CAR STREET, TIRUNELVELI.

4. Are there many beggars in the village?
How much are they supposed to make a month?

5. EDUCATION.

1. How many children are there in the school?
How many girls?
How many boys?
What are the numbers in each class?
How is the school financed?
How many children usually go on to other schools?
What subjects are taught in the school?
How many children in the village do not go to the school?
Why do they not go?

2. Are there any night schools?
If so, how many attend them?
Are there any night schools for women?
How many people in the village can read?
Does any one in the village take newspapers?
What papers are taken?

3. Do the people in the village travel much?
Are there any who have not been in a train?
Are there any who have not visited the nearest town?

4. Have any of the children of the village who have had High School or College education come back to the viilage?
If, so what do they do?
Do they help to improve the village?

1. Draw a plan or a picture of the school. Make a plan to compare the numbers in the various classes.

What was their object in leaving the village ?

Did they gain their object ?

What is the attitude of the villagers to technical and industrial education ?

Are the villagers willing to spend money on the education of their children ?

Why or why not ?

How many retired officials are in the village ?

What were their pervious works ?

Are they willing and old enough to spend their liesure to the cause ?

6. HEALTH.

1. Is there a dispensary in the village ?

   How far away is the nearest doctor and the nearest Hospital ?

2. How many babies of less than one year of age have died in the village in the past year ?

   How many mothers have died in the same time ?

   How are mothers and babies looked after when babies are born ?

   Is there any effort made by anyone to give help and instruction in this matter ?

3. What eqidemics have there been in the village during the past year ?

   Has there been plague, small-pox, cholera in the village ?

   Do the people get vaccinated and inoculated willingly ?

   How many children in the village (under 10) are vaccinated ?

   How many adults died during the past year ?

4. What is the water supply of the village?
   Where do the people bathe?
   Where do they wash their clothes?
   Do any of the people boil their drinking water?

5. Are there any latrines in the village?
   Are they used?
   What kind are they?
   How is the village cleaned?
   Are there pits for the rubbish?
   What is the condition of the streets?

6. Are there Hakims in the village?
   Do people go to them more than to doctors?

7. How many children in the village are suffering from bad eyes?
   What is usually done for them?
   What are the causes of their bad eyes?

7. MORAL AND RELIGION.

1. How many people in the village are in the habit of drinking strong drink?
   How many take opium?
   What places of worship are there?
   Hindu? Mahommadan? Christian? Other?
   What different festivals are observed?
   Write short descriptions of each.

2. What Hindu religious leaders are there in the village?
   How are they supported?
   What do they do?
   What Mahommadan religious leaders are there in the village?

1. Mark them on your map.

How are they supported, and what do they do?
What Christian religious leaders are there?
How are they supported, and what do they do?
Are there any other religious leaders?
How are they supported, and what do they do?

3. What religious instruction is given to Hindu children? to Mahommadan children? to Christians? to others?

4. Find out all you can about the superstitions of the people in the village.
Do the people of the Village believe in these superstitions?
Do the people of the Village have weddings according to their religious rites?

8. HISTORY.

1. Find out all you can about the history of the village.
Were any battles fought near it?
Is there a fort in the village or near it?
To whom did this fort first belong?

2. Was the village always in the same place?

3. Make a time chart of the important events that happened in the District.

4. Make a collection of any old songs or legends that have to do with th ehistory of the place.

9. GEOGRAPHY.

1. What are the means of communication with the outside world?
What are the means of transport?

1. Draw a map of the District, putting in the roads and railways.

2. Make a study of the climate of the village.
   Make a record of the prevailing winds.
   Make a record of the temperature each day.
   At what times of the year is there usually rain ?

3. What is the main source of water supply ?
   How many wells are there in the village ?
   What is the condition of these wells in the hot weather ?
   Is the water in them good ?

4. Are there any hills nearby ? If so, mark them on your map.
   What kind of soil is there round the village ?
   Are there any rivers near by ?
   Are there empty river beds or mountain Nadis ?

5. What kinds of trees grow in the village and near it ?
   Make a list of the different kinds of plants that grow nearby.

10. ANIMALS.

1. Make a List of the different kinds of animals found the village.
   Write some description of their habits.
   Make a list of the different kinds of birds found in the village.

11. VILLAGE GOVERNMENT.

1. Is there a panchayat in the village ?
   What is its work ?

5. Make a collection of leaves of trees and plants.

1. Make drawings of each of them.

How are its members chosen, and how do they work ?

2. What officials are there in the village ?
   How are they appointed ? Are they hereditary positions ?

3. How are taxes collected ?
   What taxes are there, and how much are they ?
   What percentage of the crop is paid in taxes ?

4. Do the villagers take any interest in politics ?
   What parties do they belong ?
   Have national politics had any effeet in the village ?

TEACHING ILLITERATE

The following truths and suggestions are based on the experience of Dr. Frank Laubach and others. They are offered to teachers of adult illiterates to help them grow more and more skilful in this fascinating labour of love. If sometimes the imperative form is used to save space it is meant to be the ' polite imperative.'

THE PSYCHOLOGY OF ILLITERATE ADULTS.

Scientific experiments clearly show that any adult whatever his age can learn to read, unless either his vision or mentality is defective. Thorndlike writes : " A man or woman under 50 should seldom be discouraged from trying to learn. To a lesser degree, this is true after 50 years." He reports that an average man of 42 can learn far better than a boy of 10. In contrast to children, adults remember what

is systematized and meaningful, not nonsense material. Their experience is wider and they reason things out more than children. Well taught adults can learn several times as fast as young children because their background of knowledge is so much richer.

The illiterate feels inferior and discouraged about his abilities. Being sensitive and having often failed, he has lost all hope of learning to read. Our work is to show him that he can learn quickly and delightfully. Every step must be so short and easy that the ordinary man can take it without difficulty and find the joy of achievement.

Adult minds differ widely from child minds and require different teaching methods. The illiterate adult has a far more extensive range of experience and vocabulary than a child. He just needs to recognise on paper the words that he knows.

Even a fine instructor of children will teach adults badly unless he adapts his methods to them, since adults respond well to being treated, not in a patronizing manner, but courteously as if they were the patrons. Boys and girls have to stay at their lessons, whether they like them or not, but adults will walk away the moment they become uninterested or discouraged. They cannot be compelled, they must be attracted to return and bring others by being kept radiantly happy all the time.

MOTIVES FOR LEARNING TO READ.

The illiterate fears failure and dreads to appear stupid. To overcome his sense of inferiority, we must find and intensify the strongest incentives for study, such as :

PILOT

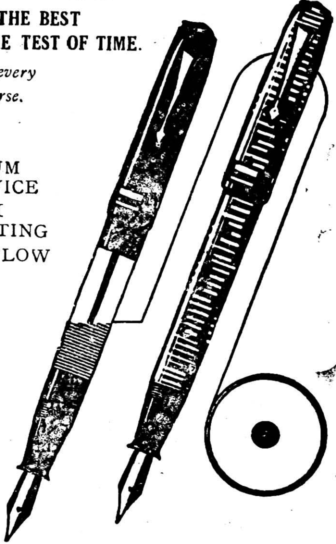
The only pen of its kind at its price!

ONLY THE BEST WILL STAND THE TEST OF TIME.

A Pen to suit every hand and purse.

You derive :—

1. MAXIMUM SERVICE
2. SMOOTH WRITING
3. EVEN FLOW



BUY ONE and have the satisfaction and pride of owning ONE.

Sole Distributors:—

F. X. PEREIRA & SONS.

228, Poonamallee High Road, : : Park Town, Madras.

NEW INDIA

ASSURANCE CO., LTD.

INDIA'S LARGEST GENERAL ASSURANCE CO., TRANSACTS

Fire, Life, Marine, Motor Cars, Buses, Taxis, Lorries, Fidelity Guarantee, Workmen's Compensation, Burglary Including Larceny, Plate Glass, Personal Accident, Sickness Insurance, Baggage, All Risks Policy for Jewellery and Valuables, Air Risk for Valuables Sent by Air Mail etc.

Head Office:

Esplanade Road, Fort, Bombay.

Madras Branch:

4/5 1st Line Beach.

Subscribed Capital	...	Rs:	3.56.05.27
Paid up Capital	...	,,	71 21,055
Total Funds as on 31-12-38	...	,,	2,59,23,074
Total Claims paid exceed	...	,,	7,00,00,000

For Agency Apply to:

K. K. SRINIVASAN,
BRANCH MANAGER.

(a) Practical motives; (1) To read letters from relatives and friends and to write replies. (2) To sign their own names. (3) To find better methods of cultivation, pasturage, cottage industry, marketing, child-care and health. (4) To protect themselves from trickery by being able to read the contracts and mortgages they have to sign. (5) To earn more money, spend more wisely and get free of debt.

(b) Cultural attractions: (1) To read stories, songs and dramas about kings, saints and heroes. (2) To read interesting newspapers and periodicals and to get in touch with the amazing events taking place in India and the rest of the World. (3) To gain a heightened sense of self-respect.

(c) Patriotic incentives: (1) To obtain franchise and vote intelligently. (2) To work for India by helping to make every one literate.

(d) Religious motives: (1) To read inspiring religious books. (2) To take intelligent part in worshipping God.

We may name for the illiterate the great books of his language and tell him: "The wisdom of all the world has been collected in books. The ability to read tells you the world's deepest secrets and most wonderful stories. It will make you a wise and happy man."

TIME FOR THE COMPAIGN.

The summar months, when there is no cultivation, are usually the best season to make adults literate, though other times are also possible. The instruction should be rapid enough to get them through the first stage to independent reading of simple material within a few weeks.

WELL BEGUN.

Choose a time of day when you are fresh and your pupil is also. If you are below par, you canuot give him your best. Nights are not the only possible time. Try using the early mornings or noons. Go where illiterates are and chat with them until you find an intelligent, generally respected man who is teacher material. Try to select the brightest one first. You can choose a man with good vision by showing him a few dots and having him tell how many there are. Overcome his feeling of discouragement by telling him that he is going to learn quickly. Seat him comfortably, away from people who might laugh at him and as free as possible from distractions. Tutoring adults informally by ones, twos or threes, where each can go as fast as he likes, is usually better than teaching them in larger classes with the strict discipline. Illiterates greatly enjoy learning to write their own and their friend's names. This is one way to begin.

TEACHING MANNER.

With an illiterate always use pleasant manner and tone of voice you use with your friends. Speak slowly and distinctly, but only loud enough to be heard, for we all hate to be yelled at and we remember a whisper better than a shout.

Earnestly seek for graceful teaching, free from any superfluous motion ro nervousness. Learn to be unhurried, imperturbably good-natured and as free from vibration as a strong, silent engine.

STEADY PROGRESS.

Train yourself by repeated practice to use the best and swiftest teaching methods. Stay on the road that has proved

most useful and go straight to the point without speeches or false turns. Repetitions are unnecessary and unpleasant. Ask the illiterate only what you think he can answer. When he makes a mistake, quietly tell him the correct way, without saying he was wrong.

Keep out of his way, neither pushing nor retarding him. Let him take the lead as soon as he can. We will get real satisfaction from rapid progress.

AVOIDING FATIGUE.

When your pupil begins to get tired of reading, have him write, what he has learnt or teach it to some one else. Close the lesson while he is still ready for more. If he has progressed at his own good rate of speed, he will end the lesson with greater enthusiasm than he began and go out with eagerness for more. He will spread the good news that it's easy to learn.

LEADING NEW LITERATES TO TEACH.

Nearly every bright adult, after learning a lesson, can teach it to someone else. This has several advantages where it can be done. It gives him a strong incentive for learning, fixes the lesson firmly in his mind, and lets him know the joy of helping others and counting for something in his neighborhood. Moreover, India's 27 crores of illiterates over five years of age can be taught to read only with the help of millions of unpaid teachers.

When a man (or a woman) is teaching for the first time, instead of interfering and causing him to feel discouraged let him do all the possible he can by himself. If he does well, give

him a nod of enthusiastic approval. If he makes a mistake say: "The usual way we teach at this point is to say.——" After the lesson, tell him what a clever teacher he is. Give him a few suggestions and many words of encouragement. Inspire him with the ambition to serve his fellows. Then he will go out zealous to teach everybody. Such enthusiasm is more important than smooth technique.

COURTEOUS APPRECIATION.

To make an illiterate feel like a human being, you need a warm heart and all your resources of courtesy. Let him talk as much as he likes. Make the experience of learning thrillingly delightful. At any evidence of his brightness look pleased and surprised. Smilingly pat him on the back and say 'That's fine," Appreciation warms his heart and keeps him studying. He hungers for applause If you show him that you have found hidden genius, his learning to read can be the crowning thrill of his life.

CONTAGIOUS GOOD WILL.

Overflowing good will is the indispensable secret of teaching adults. The teacher who is kindly and alert to help, will presently have the joy of seeing others following his example. The illiterate reads and copies human nature. Love and joy are as contagious as indifference and gloom. We have never achieved our goal until our hearts have set his heart on fire to help somebody else. A literacy campaign in which we start everybody at work teaching others will change the atmosphere of a whole community, if the men and women at the centre of the movement are unfailing dynamos of love.

NEWS & NOTES

TEACHING OF ADULTS

Rev. A. Arul Thangayya one of the Committee Members of the South Indian Adult Education Association described the various methods of teaching adults, at the 30th Madras Education Conference. The letter method which was in vogue taxed the memory and it was therefore unsuitable. Dealing with the word method, he refered to Mr. S. G. Daniel's First book for children. This method might be adopted for adults also; but the teacher should put easy reading books into the hands of the new literates. Then there was Dr. F. C. Laubach's method which laid stress on the keyword. The pupil who recognized the key-word would be able to read all the words in the lesson without the help of the teacher. The first word was the key to the whole lesson. The bright adult, as soon as he learnt the first lesson, became a teacher. The new literates were made to teach the iliterates. Dr Laubach was of opinion that this method had been a great success in the Philipines. Rev. Thangayya then referred to the C.L.S. Adult Reading Chart where the key-method was followed. The Chart simplified the work of reading. When the illiterate was in a position to recognize the 52 symbols in the chart as opposed to the 12 vowels, 18 consonants and 216 compound letters in the Tamil language, he would be able to read.

(*S. I. Teacher*)

Mrs. Gauri Sankunni, Inspectress of Girls' School, IV Circle, Madura said at a meeting that they should spread primary education if they were to make the world

safe for democracy. When power had been given to the people, it was dangerous to allow the people to remain ignorant. She then quoted figures to show the high percentage of literacy nearly cent per cent in countries like Germany, Denmark and England. Russia, she said, was able to make the whole population literate practically within a period of 15 years. In denmark the problem of adult education was effectively tackled by Folk High Schools. Their aim should be not merely to make people literate, but enable them to have a larger outlook towards life, training them for a better understanding of what was taking place around them, enable them to improve their notions of hygiene and sanitation and to give up undesirable social practices.

After the completion of a four months' course, the speaker continuing said, the work should be followed up by enabling the literate adult to pursue knowledge through magazines, news papers and library books. Music again had its place in the teaching of adults, particularly women adults and she stressed the value of Bhajanas and Harikathas in the edutation of the massss. Lastly they should not forget the importance of giving a motive for the people to become literate. As Mahatma Gandhi had emphasised, they should train them in the 3 H's. namely, the Head, the Heart and the Hand.

ADVICE TO LITERACY WORKERS

Referring to the attempts of some of the women workers to promote adult education among the poorer folk in certain

parts of the city and the difficulties recounted by one of them, Mr. Rajagopalachari said at a meeting of the Women's Association, that while such workers went about teaching, they were sure to learn a lot they did not know before—sometimes very ordinary things which they ought to have known but did not know. They might meet with difficulties but should not feel discouraged. People had grown so used to selfishness that they could not understand unselfishness ; they had seen and got used to so much wickedness that even virtue and charity were suspect. Workers should learn to bear with these and not lose patience. Difficulties in regard to accommodation for adult schools had been referred to. It was natural to feel thus in these days when houses were built in the manner they were—in the "bangalow type," *With a gate to prevent people coming in.* In the old days houses had open verandas in front and big pials whereon passers-by could sit and rest without the owner of the house objecting. Indeed, if some one was resting on the pial the owner of the house would feel pleased, and offer hospitality. If it was for a public purpose, such as running an adult school, the owner would feel the greater pleasure and clean and light the place at his own expense. There was no difficulty in those days for accommodation. Such facilities had not altogther died out, thank God, and they had only to look about .At any rate, there were the temple compounds or *mandaps* which they could use for the purpose.

Hon. Mr. C. J. Varkey's Speach

at Tinnavelly District Adult Education Conference.

There has been much discussion on the need for Adult Education, but no concrete, comprehensive and practical scheme had been worked out and placed before the Government by any conference or by public bodies like District Boards.

Both the University of Madras and our Government are considering schemes for the promotion of Adult Education. The scheme under consideration by the University consists in the formation of Social Service Clubs in each college, consisting of a dozen or two of the students under the leadership of a member of the staff. They will go out to the neighbouring villages on holidays and try to promote education.

They may continue to work even during their vacation. By such work they would not only be helping the villagers but would also be helping themselves because that would give them a healthy and useful recreation after a week or term of hard studies. The system will give them an education for social service and thus prepare them for their work after their college days.

"In the new scheme of national life, our great national leader, Mahatma Gandhi, want to impress upon us the need of a life of service and sacrifice. You cannot expect Government to spend for every little need of a locality. The members of the Taluk Advisory Committees, are expected to try to get rent free houses for elementary schools, to secure local help to provide midday meals and free books and slates to the poor

children attending the village school. We want to train up a generation of citizens who will have to stand on their own legs and develop ideas of self-help, self-reliance and self-dependence. It is only when we have attained that ideal that we can have everything we want in a poor country like ours.

At Villupuram a similar Conference on "Adult Education" held under the Presidentship of Sri. Chidambara Iyer M L A., local Chairman of the Municipal Council, which was inaugurated by Hon. Mr. C. J. Verkey, the Minister for Education.

Adult Education Sub-Committee of the Central Advisory Board of Education.

Under the Presidentship of the Hon. Dr. Syed Mahmud, Bihar Education Minister, a meeting held at Simla on 17th July and the following recommendations were made to the central Government of India.

(1) An annual contribution of a crore of rupees from the central revenues for a period of ten years to finance Adult Education in the Country.

(2) The Sub-Committe is also recommended that an appeal should be made to Universities to make social service an important subject of study and has also proposed that the help of the student should be enlisted for the spread of Education among Adults.

Hon. C. J. Varkey the Education Minister, has represented the Madras Province.

PUNJAB LITERACY DRIVE.

Hon'ble Mr. Mian Abdul Hage, Minister for Education made a fervent appeal to all teachers and students of his Province to lend their support to the adult literacy campaign at a meeting of teachers held at Lahore.

CAMPAIGN IN SIND.

Dr. Dandpote, Director Public Instruction said " At a time when India is aspiring to be self-determining and progressive, the existence of millions of voters, most of whom will be illiterate villagers, is a standing menace to democracy." The Govt. of sind have started that so far 1,600 centres and over 37,000 adults were receiving instructions.

COMMITTEE FOR ORISSA.

H. E the Governor of orissa has appointed a provincial Mass literacy committee for one year consisting of Prominent Educationists and some Assembly members, with Hon. Mr. Bodhram Debenj, the Education Minister as chairman to carry on a literacy drive in the Province.

GOVERNMENT OF BIHAR.

Literacy campaigns are organised throughout the Province. All persons between the ages of 15 and 40 are brought under instruction. One peculiar method adopted in this Province is the system of paying taxes by teaching Adults. As incentives to the Adults, processions of boys are arranged for, and they induce Adults to attend the Literacy centres.

Provision is also made for the institution of snch centres in Jails. Above all there is direct action by Government in the shape of grants to organisations.

BOMBAY GOVERNMENT.

The Government of Bombay have appointed a committee consisting of I6 Persons under the chairmanship of Dr. Cliford Manshardt to advice them on the question of Adult Education and asked to submit a report.

THE TERM OF REFERENCE.

(1) What should be the place of Adult Education in the Government system of Education in a country like India where literacy is very low ?

(2) Different Types of Adult Education and duties of Government in promoting these different types.

(3) How employers of mills and factories etc., can help the Government in promoting literacy among their employees ?

(4) The agencies to conduct and supervise Adult Education how and Government should awail themselves for the service of the school boards and should Adult Education be a one of the compulsory duties of school boards ?

(5) What kind of text books should be used ?

(6) The place of magic lantern, cinemas and radio in Adult Education.

(7) Women's Adult Education its nature and organisation.

(8) The basies of grant-in aid,

From The Secretary's Pen

A brief recapitulation of the work done in this Presidency in connection with the movement for spreading education among adults, both literacy and post-literacy instruction, ever since the South Indian Adult Education Conference held in the first week of January 1939, is necessary to give workers an idea of the back ground as well as the multifarious aspects of this titence problem. The conference results in the formation of a regular organisation to carry on the work in a systematic and sustained manner, namely; The South Indian Adult Education Association. The fundamental object of this association is to focuss public attention on the problem and to moblise all available forces and resources and harness the same for the purpose of adding momentun to the moment. The practical aims and the nature of the work that the Association is intended to do will be seen on a perusal of the constitution published elsewhere.

That the idea of Adult Education mooted in a systematic manner in the aforesaid conference is gaining ground, if

somewhat slowly, is evidenced by the Adult Education Conferences held at Villupuram under the presidentship of Sri. Chitambara Aiyar, local Municipal Chairman and M.L.A. and at Tuticorin under the Presidency of Sri. Ygnaswara Sarma, M.L.A., both of which were inaugurated by Mr. C. J. Varkey, Minister for Education.

The work has just begun. The problem is obviously vast and complicated, it is comparatively simple and easy of solution where literacy has attained an abiding level, it is an uphill task where the level of literacy is very low if not zero. Its solution calls for effort by all available forces, institutions as well as individuals. Local bodies, Colleges and Schools and the staff thereof can do a great deal, and ought to collaborate in the performance of this great nation building task. Students of colleges can form themselves into "Adult Education Corps." The State will have to take a leading and effective part in organising and conducting the movement. All the provinces in India notably Bombay, and Bihar and some of the progressive States are going ahead Our Province too is not unlikely to keep pace with the other provinces. The Congress Ministry in our province is no doubt alive to the gravity of the problem and its responsibility therefor ; it is bound, as it is undoubtedly willing, to respond generously to any practical scheme that may be presented to it. It is now for the Association to produce such a Scheme in consultation with educational and administrative experts and leaders of public opinion.

T. J. R. GOPAL.

PLEASE USE CAPITAL LETTERS THROUGHOUT

APPLICATION FOR MEMBERSHIP.

Please fill in and return (with remittance) to the Secretary of the Association.

To

THE SECRETARY,
THE SOUTH INDIAN ADULT EDUCATION ASSOCIATION,
MYLAPORE, MADRAS.

Sir,

Please enlist me as.................................. ....of the Association and I am enclosing a remittance for Rs............... in words...............................towards my membership.

Please acknowledge the receipt for the same.

Yours faithfully,

Signature

Name.. ....

Address in full...

....

Joining (1) as an individual...

(2) as representing..

For Office Use only.

Date............ *Ref. No*.............

Mem. No............ *File Ref*........

N. M. S. PRESS,
ROYAPETTAH, MADRAS

Patrons: All such persons as pay a donation of Rs. 100, or more once for all, shall be known as patrons and be entitled to vote in all matters of the association as members of the General body. They shall be entitled to send to the executive Committee one member for every 25 in number.

Management: The management and the affairs of the Association shall vest in a working committee consisting of Chairman, a Vice-Chairman, a Secretary, who shall act also as Treasurer, and twelve other members as may be elected by the General Body at its meeting and representatives of the patrons as per rule above and shall hold office for three years or till its successor is appointed. It shall appoint its own sub-committees for different purposes with such powers as it may deem fit to delegate.

The first Committee shall consist of the Office bearers and members of the Committee appointed at the last South Indian Adult Education Conference held at Madras in January 1939, and such other members as this Committee may co-opt, the number so co-opted not exceeding five. The Secretary of the Committee may act as the Treasurer also and any member coming in as representing Patrons shall be included over and above this number. The working Committee will meet six times in a year.

Board of Advisers: The working Committee shall be assisted by a body of Advisors. This board shall consist of the Presidents and Secretaries of all branches and other organisations in the Province carrying on the objects of this Association and expressing the willingness in writing to co-operate with this Association and paying an annual institutional fee of Rs. 10, or, making a contribution exceeding that amount. The meeting of this Board shall be convened at the annual session of the South Indian Adult Education Conference by the working Committee of the Association and it shall discuss such subjects as the working Committee places before it, after having duly called the suggestions from all the members of the Board. The requisition for suggestions shall be accompanied by the annual report of the Association, annual statement of accounts and the next budget. The resolutions of this Board shall be the recommendations made to the working Committee. It shall have power to ask the working Committee to convene an extra-ordinary meeting of the General Body at such time as it may deem proper to issue

mandatory orders to the working Committee if it considers that such a contingency has arisen.

The General Body shall consist of (1) Members (2) Patrons and (3) Representatives of Co operating Instutitions on the Board of Advisors.

This shall meet once in three years. It shall elect Office-bearers, examine and pass consolidated statements of account and by resolution, given, such other general directions to the working Committee as it may deem fit. It shall have power to alter or amend the Constitution.

President, Vice-President, and Secretary:

The Chairman, the Vice-Chairman and Secretary of the working Committee shall be the President, Vice-President and Secretary of the Board of Advisers as well as of the General Body.

Quoram: The quoram for a meeting of the Working Committee shall be five for the Board of Advisers fifteen, for the General Body twenty.

Funds: The funds of the Association shall be vested in a Bank approved by the Working Committee and shall be operated upon jointly by the Vice-Chairman and the Secretary. Expenditure shall be incurred by the Secretary in consultation with the Chairman or Vice Chairman subject to the general control of the Working Committee. The Secretary shall send vouchers duly countersigned by himself for disburse the amount. In case of amounts for which sanctions of the working Committee do not already exist, sanctions shall be obtained at the next meeting of the Working Committee.

Rules of Procedure: The General Rules of Procedure that apply to the local Bodies shall apply except in so far as they are repugnant to these rules.

The present body of rules shall be in operation until the next General Body meeting and this working Committee shall have power to amend alter them during the interim period as experience may demad.

N.M.S. Press, Royapettah, Madras.